

THE  
**CONVERTED CATHOLIC.**  
EDITED BY FATHER O'CONNOR.

"When thou art converted strengthen thy brethren." —Luke xxii: 32.

VOL. X.

NEW YORK, MAY 1893.

No. 5

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,  
142 West Twenty-first Street,  
New York, N. Y.

Subscription Per Year,.....\$1.00  
Single Copies, 10 Cents.

Sample copies sent on application.

Entered at the Post Office at New York as  
second-class matter

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SALVATION

FOR  
ROMAN CATHOLICS.  
JESUS SAID.

Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me.

And ye will not come to Me, that ye might have life.

John v: 39, 40.

This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me.

But in vain do they worship Me, teaching for doctrines the commandments of men.

Matt. xv: 8, 9.

I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John v: 24.

Jesus said: Great is thy faith: be it done unto thee even as thou wilt.

Matt. v: 28.

## EDITORIAL NOTES AND COMMENTS.

**A**N open door to reach the Roman Catholics with the Gospel of Christ presents itself in the work of the various Christian agencies now springing up. While denouncing Rome as a political power let the truths of the Bible be also presented and many Catholics will be converted.

## Aggressive Christian Work.

A few years ago what was called a "Forward Movement" in the evangelical churches had great vogue in England and resulted in the organization of many new agencies for reaching the masses. Similar methods, without the English name, were adopted in this country and are still continued by many denominations to extend their work outside the regular church lines. The Christian Endeavor movement, the organization of deaconesses, the workingmen's clubs, preaching in halls and theatres, the Salvation Army work and similar efforts, have infused new life into the churches, and many lost sinners, including Roman Catholics, who knew not Christ have learned that He came to save them. The Bible way of salvation has been made plain and clear to them, and they have said, "I will arise and go to my Father, and walk in that new and better way." There is much more work of that kind to be done, and if Christians who have been blessed of God will sustain the laborers in this part of the Lord's vineyard, the closing years of the nineteenth century will see greater results for the glory of God and the good of mankind than have been produced by similar but less enlightened efforts in the past.

Evangelistic Work in Ireland.

The visit to Ireland last year of Messrs. Moody and Sankey and the services they held in all parts of the little island that occupies such a large space in the world's history, proved a great blessing. Many Roman Catholics who never before heard the Gospel of the grace of God attended the meetings, and the spiritual life of the Protestants was quickened by the simple, earnest, heart-stirring appeals of Mr. Moody, while their hearts were melted into tenderness and moved to love by the sweet singing of Mr. Sankey. Major Whittle, George C. Stebbins and J. H. Burke continued the good work this year, and when the meetings closed last month the work was continued by the great Scotch Evangelist, the Rev. John McNeill. Father Connellan and his brother, Mr. Joseph Connellan, are also doing good work among the Roman Catholics of Ireland by their preaching and publications.

## Rome Rule for Ireland.

The home rule bill introduced into the English parliament by Mr. Gladstone will give the priests absolute power in that country. At present there is protection for the Protestants in the equality of all before the law, but with an overwhelming majority in the Irish parliament, elected by the priests, Protestants have good reason to fear that laws oppressive to them will be enacted. As for the Catholics who may lose faith in the Roman Church it is at the peril of their lives that they will dare to make open profession of their conversion. Several

leading Roman Catholics in Ireland see the danger of home rule as clearly as do the Protestants, and Rev. Dr. John Hall of this city has called attention to their protest in the *New York Mail and Express*. Some Americans see a ray of hope in the divisions of the Irish Catholics themselves when they shall have home rule. An editorial in the excellent Baptist paper, the *Chicago Standard*, April 13, says:

"There is this for the Irish Protestants to consider, that there will be many questions besides religious ones for the local parliament to deal with; that out of these, divisions in the Catholic wing are quite sure to eventuate in party divisions among the Catholics themselves; and that a Protestant minority in the parliament holding the balance of power will have certain advantages of its own by no means to be despised."

—  
Correcting a Clerical Scribe.

The excellent article by our learned friend, Rev. John Lee, B. D., in this issue will be read with interest. It is longer than any article we usually publish, but it is so good and timely that it could not be divided. Mr. Lee corrected a mistake in an article on the "Composition of the College of Cardinals" written by a Roman Catholic priest, which appeared in the *Baltimore Catholic Mirror*, March 11, 1893. The editor of the *Mirror*, after publishing Mr. Lee's correction, said: "Father Currier, thanking Rev. John Lee for his reminder, acknowledges the oversight and gladly seizes upon this opportunity to offer an explanation to the readers of the *Mirror*."

Catholics Reading the Bible.

In sending an order for a dozen Douay Testaments, a friend in Chicago says: "There is a growing inquiry here among Roman Catholics of different tongues. Even the Poles are waking up."

The Roman Catholics are forbidden to read the Protestant Bible, and they look with suspicion upon it. But they are permitted to read the Douay Bible, and they will read it if it is placed within their reach. A Roman Catholic family that reads the Bible is apt to become independent of the priests, and, of course, priests do not love independence, for they themselves are not independent. The reading of the Douay Testament by Roman Catholics will create a desire for religious literature of a healthy kind.

That staunch Presbyterian paper, the *New York Observer*, said last month: "There are, of course, some renderings in the Douay version which we cannot endorse, but a general reading of the version by Catholics would be the means of enlightening many a mind now in shadow and darkness." And a dispatch from Rome said the Pope was favorable to a more general reading of the Bible by Roman Catholics.

For 20 cents a copy of the Douay Testament will be sent to any address from this office. Roman Catholics who receive it will not know who orders it or who sends it. They can receive it by mail, and as they will see that it is their own Testament, without note or comment, duly authorized and commended by the Pope and bishops, they will be sure to read it, and many will be enlightened and converted by it. Give the Catholics the Bible.

A New "Saint."

It is expected that Joan of Arc will soon be placed in the calendar of saints. A despatch from Rome, March 20, 1893, says Pope Leo XIII. has informed the French bishops of his decision to crown his episcopal jubilee by the beatification of the French heroine, Joan of Arc, who was burned by the English as a sorceress and heretic on May 30, 1431, and was formally pronounced to have been innocent in 1456. The Pope has ordered the Congregation of Rites to expedite the preliminaries of the beatification. Already the Papal scribes are at work preparing the "lessons" of the Breviary that shall illustrate her life and adventures. This must be done with care, for they were English and French Catholics who burned Joan, and the Catholics of to day may take offence at the imputation that their ancestors burned a co-religionist for heresy.

General Harris on Romanism.

No more interesting work has been published this year than "The Assassination of President Lincoln," by General T. M. Harris, one of the judges of the Military Commission that tried and sentenced the conspirators. From an article by General Harris on "Easter Observance" in the Pittsburgh *United Presbyterian*, March 30, 1893, we select the following sentences :

"The observance or appointment of the festival of Easter 'Sunday' had its origin in human and not in divine thought. . . . It is an appointment of that semi-heathen organization known as the Roman Catholic Church. . . . Go to any Roman Catholic country, and whilst you will see this

Easter festival made a gorgeous and splendid spectacular display under the form of a mock religious solemnity, you will see all of the perfunctory services that pass for religious hurried through, in order to attend the bull fight, the tournament, or some other form of Sabbath desecration. . . . It is to my mind a pitiful sight to see a body of Christian ministers ready to make concessions to the 'man of sin,' 'mystery, Babylon the great, mother of harlots and abominations of the earth.' It indicates a lamentable decadence in the spirituality of religion, and tends to its still greater decadence. I have no doubt they are intelligently familiar with the past history of the Roman Catholic Church; but I fear they are not keeping themselves posted with regard to its present position, spirit and purposes in the United States. They are indulging in a fallacious dream that it has fallen into a state of 'innocuous desuetude.'"

He suggests a course of reading on the subject "not only by every Protestant minister, but by every American citizen, whether Protestant or Roman Catholic, as it would convince every one that we have, right before us in the immediate future, another 'irrepressible conflict,' this time between the despotic claims and purposes of the Papacy and the system of civil and religious liberty embodied in our institutions of government. The old contest for the right of private judgment, freedom of conscience, of thought, of investigation and of opinion is now about to be fought out to a finish in this land of ours."

To have such a distinguished soldier on the watchtower and to hear his words of warning is encouraging.

## SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST ST., NEW YORK,

SUNDAY AND THURSDAY EVENINGS,

JAMES A. O'CONNOR, PASTOR.

**W**HEN the big city churches are filled with the music of bands and operatic singers and adorned with flowres, as at Easter, the attendance at the services in Christ's Mission is not as large as usual. But what was lacking in numbers at the meetings was more than compensated for in quality of the discourses delivered and the interest manifested by the hearers. The pastor conducted all the services. John Bond, the learned contributor to *THE CONVERTED CATHOLIC*, who was converted by reading its pages, delivered two excellent addresses.

Rev. Paul Pollak, who came to the Mission March 31, is a graduate of the Roman Propaganda, where Monsignor Satolli, the Papal Delegate at Washington, and Dr. Sbarretti, the recently appointed auditor of the delegation, were his professors. Dr. Pollak spoke twice at the meetings during the month. He has a remarkable history. He was for six years a student at the Propaganda, and after his ordination was sent as a missionary to Chensi, China, where he labored until last year when he decided to withdraw from the Roman Catholic Church and renounce the priesthood. The opportunity to do this did not present itself until he came to this country, and two days after he landed in New York he called at Christ's Mission with a note of introduction from Rev. S. L. Baldwin, D. D., secretary of the Missionary Society of the Methodist Episcopal Church.

A stranger in a strange land and a

priest who desired to leave the Roman Catholic Church he was welcomed to the Mission and to all that it could afford for his spiritual and material comfort. The various documents he produced show that he has had a remarkable experience. A Bohemian by birth he was educated for the priesthood in his native country and afterwards took the complete course of theology at the Propaganda, Rome, where he was ordained in 1886 for the Chinese mission. Though a young man he was so successful there that he was appointed Missionary Apostolic, and if he had continued another year in the Roman Catholic Church he was assured of his appointment as Missionary Bishop. He is a master of several languages, a learned and courteous gentleman. He desires now to study medicine and return to China as a Protestant medical missionary. His addresses at the services in Christ's Mission breathed a fine Christian spirit, and the congregations that heard him extended hearty congratulations that he had renounced the superstitions of Rome and accepted Christ as his Saviour and only Mediator.

All the meetings during last month were attended by Roman Catholics who showed great interest in the services. The pastor preached on the Priesthood of Christ and the Pretensions of the Roman Priesthood April 9. What these pretensions are can be seen in the article on page 144.

A neat tract of 32 pages that gives a full account of Christ's Mission and the good work it is doing has been published and will be sent to all who are interested in the work for the evangelization of the Roman Catholics. Address this office.

## WORK FOR THE CONVERSION OF ROMAN CATHOLICS.

AN ADDRESS DELIVERED BY MRS. JAMES A. O'CONNOR BEFORE THE LADIES' HOME MISSIONARY SOCIETY OF THE BRICK PRESBYTERIAN CHURCH, NEW YORK,  
REV. HENRY VAN DYKE, D. D., PASTOR, APRIL 4, 1893.

THROUGH the kind invitation of your President, also of Mrs. Rev. Dr. Sutton, it is my privilege this morning to speak to you for a few minutes on a matter very dear to my heart—The endeavor to win Roman Catholics from the bondage of useless rites and ceremonies into the glorious liberty of the Gospel.

Sixteen years ago my husband, at that time a Roman Catholic priest, lost faith in the teachings of the Roman Church. Faithful to his conviction of right, he immediately, at the cost of all the world held dear to him, resigned his position and entered upon a course of study for the medical profession. Soon after taking this step Mr. O'Connor was converted, and all his aims and intentions for worldly success were abandoned. In early life his mother had consecrated him to the service of God. During his priesthood he had been faithful to the light received from the Church of Rome. He had endeavored to lead his people in the right way. Now he had a new and wonderful message to deliver. His heart was full of zeal and he resolved to preach the Gospel of Christ to his own people.

Fourteen years ago we came to New York. Mr. O'Connor began holding evangelical services in a hall, and invitations were specially extended to Roman Catholics, though all were heartily welcomed. Great numbers of Roman Catholics attended; at first, doubtless, attracted by curiosity to hear a former Roman priest

preach under conditions so unlike those with which they were familiar. From the first God's blessing richly crowned this undertaking. Hundreds of precious souls were here redeemed from religious slavery and superstition.

Among these early converts was a Roman Catholic priest of Portland, Me., who had been a student with Mr. O'Connor at St. Mary's Seminary, Baltimore, Md. He is now a Methodist minister. Another convert, an Irish priest, entered the ministry of the Protestant Episcopal Church. A very intelligent young man, who was studying for the priesthood, stepped in to the meeting one evening for a moment. His heart responded to the truths uttered by the speaker. He became a true Christian, and is to-day pastor of a Baptist Church in Chicago.

A priest who was a member of the order of the Fathers of Mercy was a constant attendant at the services and dates his real religious life from that time. He joined a Presbyterian church and is now a private tutor. Another converted Roman priest became a minister of the Reformed Episcopal Church. Another priest, a Frenchman, found the light here. He is pastor of a Congregational Church in Massachusetts composed of French Canadians. Another French convert is engaged in similar work.

Between thirty and forty priests have come to us during those years. Some are engaged in secular pursuits, others, like those mentioned, are min-

isters of different Protestant denominations.

The benefits of these meetings were not limited to priests alone. A young lady who left the convent was induced by one of her Protestant friends to attend the meetings. She had lost faith in God and man, and was unhappy. She listened eagerly to the story of the Saviour's love for the weary and heavy laden. She left her burden at His feet and bore a song away. Three sisters, all educated in a convent in this city, learned that salvation was found in Christ alone. They rejoiced together over the truth "Jesus paid it all." In several instances whole families—fathers, mothers and children—were brought to a saving knowledge of Christ.

Ten years since Mr. O'Connor felt convinced that a publication devoted exclusively to the interests of the work would reach many at a distance, and thus increase its influence for good. He therefore started *THE CONVERTED CATHOLIC*, a monthly magazine. Its ruling spirit is love for souls. No expressions of hatred or unkindness are ever allowed in its pages. The truth is set forth in pure Christian love.

*THE CONVERTED CATHOLIC* has proved itself a most valuable auxiliary. We have received thousands of letters from Roman Catholics in all parts of the world who through its perusal have become sincere Christians and church members. It has not only been used of God for the conversion of Roman Catholics, but in several cases Protestants who had come under the influence of Romanism have been awakened to a sense of their danger and have returned to Protestantism. It has also opened the eyes of Protestant par-

ents to the manifold evil results of allowing their children to attend Catholic schools, and it faithfully exposes the devices by which the Roman Catholic are constantly striving to obtain control of our country.

In all these years Mr. O'Connor has been working without a salary. Our friends suggested that we obtain a house where all the branches of our work might be concentrated. In accordance with their desire a house was purchased at 143 West Twenty-first street in 1891. It is a three story and basement building, originally a dwelling house. The front basement is used as an office. The parlor floor has been converted into a neat chapel, seating about 200. It was named Christ's Mission. The cost of this building was \$27,000; of this sum \$15,500 has already been paid. Several thousand dollars additional have also been paid for repairs, alterations and chapel furnishings. This has all been accomplished through voluntary contributions, as no appeals have ever been made to private individuals. A Board of Trustees hold this property in behalf of the Mission.

Economy was not our sole motive in desiring more compact and larger quarters. The necessities of our work demanded it. When a Roman Catholic renounces that faith, social ostracism at once follows. He loses caste as really as does the Pariah of Asia. Often the new convert literally has no place whereon to lay his head. If he is employed by Roman Catholics he is promptly discharged. If he be a priest he must renounce all—position, home and friends. We have two floors over the chapel and are thus enabled to shelter these homeless ones.

Since coming into this new home we have entertained a large number of converts, eight of them priests. We are never without such guests. We have not only to give them shelter, but they must be provided with food and clothing. Then we have other converts who, though they have a place to live in, yet are not always able to obtain employment. We must ever have a place at our table for such as suffer tribulation.

We are not only called upon to provide for the temporal necessities of those whom the Lord may send us, but for their far more important needs in building them up in spiritual life. These converted Romanists require much training and instruction in the divine life. They are absolutely ignorant of the Bible. The old superstitions which they have imbibed from infancy cling to them tenaciously.

You may be interested in hearing a few facts concerning some of our latest accessions. One of the first converts at Christ's Mission was a hospital nurse, an honest, sincere Roman Catholic. His faith in his own Church had been wrecked by the inconsistent conduct of nuns and priests with whom his duties had brought him into close contact. He was utterly at sea so far as religion was concerned. Attracted by the singing he came into the chapel one evening and sat down in the rear of the hall. Mr. O'Connor's simple statement of Christ's love for sinners melted his heart. To-day he is a happy rejoicing Christian.

A young Roman Catholic girl who had been terribly persecuted by her family because she persisted in attending Protestant services, applied to us for protection. We shielded her for

a season. She is now a member of the Salvation Army.

The next was a young lad from the Fourth Ward of this city whose heart God opened to receive the truth. So marvelous was the change it transformed his outward appearance.

A young man, a clerk in a bank, who through watching Dr. McGlynn's career had become an infidel, strayed in the Mission one evening through curiosity. He became interested and is now fully enlightened.

Recently an intelligent young lady, a public school teacher, rose at one of our meetings, expressed her doubts concerning her own Church and asked for prayers that she might be directed by the Holy Spirit.

One of our subscribers near the city has a very intelligent Roman Catholic girl who, when she saw the magazine, asked the lady some questions about it, and said Mr. O'Connor must be a very bad man to issue such a publication, which she would certainly not read. But the lady left her copies of the magazine lying around and said no more about it at the time. A few weeks ago the girl said to her mistress: "I have been reading *THE CONVERTED CATHOLIC* and I would like to see Mr. O'Connor, as I have great doubts about my religion, and I cannot go to confession to the priest any more." The lady wrote to us making an appointment to bring her to see my husband, and when they came to the Mission, after a long interview the girl said she was satisfied that the Roman Catholic religion was not the religion of Christ.

All these tokens for good greatly cheer and encourage our hearts. To

God be all the glory ! As we look back over our lives we can see how God's hand has been in every event. Our religious education, for we were both brought up in the rigid observance of all the rites and ceremonies of the Roman Catholic Church and were carefully instructed in all her doctrines, peculiarly prepared us for this work ; because only thus could we understand the doubts and perplexities which cloud the minds of Roman Catholics when the first rays of the Son of righteousness have penetrated the gloom. True, our way has been many times hedged up, but God has wonderfully opened a path for us. Persecution, sharp, bitter, unceasing, has been our portion. Trials, afflictions and sore bereavement have come upon us.

The first religious meeting held in our chapel was the funeral service of our darling baby boy, a child of rare promise. Eleven days later our only daughter was laid to rest beside him. The Lord gave and the Lord taketh away. Blessed be the name of the Lord.

At the beginning of our work we met with very little sympathy and encouragement from Christian people, because of their unbelief ; they did not believe it possible to reach the Roman Catholics with the Gospel. Still we persevered because we felt assured that He who had sent the Holy Spirit to enlighten our hearts would do the same for others. However, as the work grew and proved that the Gospel was effectual unto salvation for Roman Catholics, Christian friends became interested and aided us by their prayers and contributions. Now it has a firm basis, and every year increases its usefulness.

Permit me to ask you ladies to remember us in your prayers, that God might still use us in a greater degree for the salvation of Roman Catholics.

#### Paying the Debt on Christ's Mission.

The first one hundred dollars towards the payment of the debt of \$1,500 on Christ's Mission was received last month. It is the earnest hope of all who are interested in the work of the Mission that the remaining \$1,400 shall be paid this season. If the good friends who have hitherto helped this work will endeavor to interest others, or failing in that effort, will do what they can for themselves, this debt will be speedily paid. This is the only way those in charge of the Mission can make this appeal. The work speaks for itself, and its methods are known to all. The Gospel of Christ in its purity and simplicity is preached there, and Roman Catholics are present at every service. Since the Mission was opened two years ago many priests have been received, instructed and helped there to learn the truth and to renounce the superstitions of Rome. All who come within its influence not only withdraw from the service of Rome and renounce allegiance to the Pope, but they are taught the Bible way of salvation that will make them like other American Christians. The power of Rome is thus weakened and the forces that make for good citizenship are strengthened. Such a work appeals to all Christians and patriotic citizens. While Americans are doing a good work in opposing the political power of Rome, efforts should be made to convert the Roman Catholics.

## CONVERTS FROM ROME.

THE readers of THE CONVERTED CATHOLIC are requested to send accounts of the conversions from Romanism that come to their notice. Many converts shrink from publicity, and it is in deference to their wishes that only the initials of names are published. Careful supervision is exercised over all reports that come to the office, and even the names of those who are converted at the services in Christ's Mission are not published. In the face of Rome's great power in this country much wisdom is necessary in conducting a work like this.

FORT LOGAN, COLO., Mar. 15, 1893.

DEAR SIR:—I was glad to receive your letter. I believe God has called me out of the Roman Catholic Church for a purpose. I intend to do my Master's will, no matter what may be the cost. Since my conversion I have been disinherited by my parents, because I found salvation outside of the Roman Church and could not be persuaded to return to Egypt. My uncle, a Roman Catholic priest in the North of Ireland, sent me a bill of indulgences in order to restore me to the Church of Rome. It came too late. I had lost my superstition. Praise the Lord forever.

During my stay in this place I have seen a young Roman Catholic lady come out on the Lord's side. The Catholic people here tell me that I shall have many souls to account for hereafter. I rejoice that true Christians have ceased trusting in the arm of flesh, and need no one to help them through purgatory. Jesus Christ is their salvation.

O. F. C.

A converted Catholic, S. E. R., writes: "I was once in the darkness of Romanism, but the Saviour called me. I looked up and saw the cross, dimly at first, but as I gazed on it the forms and ceremonies of the Roman Church receded. I saw the Saviour dying on the cross for me. There was nothing I could do to save myself. The Lord pardoned me and accepted me as His child. How my heart aches for those who are groping in darkness as I was. As soon as I read THE CONVERTED CATHOLIC I send it to some Roman Catholic friend. I want to make the truth known as far as I can."

The following is from a converted Catholic, now a Protestant pastor:

MARLBORO, MASS., Mar. 13, 1893.

DEAR SIR:—I have had the pleasure of reading with great interest THE CONVERTED CATHOLIC. Our work here is very interesting. A few weeks ago four respectable and intelligent French Catholics accepted the Bible as their rule of faith, and manifested their conversion by joining the church and taking the Lord's Supper with us. I received a letter from a French pastor in Quebec, in which he said a great movement has taken place in that province. Quebec is in a state of mental revolution and spiritual revival. It is significant and hopeful when such changes take place in the heart of Rome's stronghold. God bless and guide the movement towards the shores of religious liberty. Please send me some of your magazines for free distribution among my friends.

S. P. R.

From Kansas comes the following letter dated April 3, 1893: "I received the sample copies of THE CONVERTED CATHOLIC and distributed them among the people. I like the magazine very much and shall subscribe for it. I am descended from Catholics. My great granduncle, Dr. Roach, was a Roman Catholic bishop in Ireland. My grandfather left Ireland when he was a young man and came to the United States and settled in Pennsylvania, where he joined the Presbyterian Church. He had 18 children, and not one of them ever became a Roman Catholic, but they were all members of Protestant churches. My father united with the Presbyterian Church, and died in that faith after raising 8 children to manhood, who all believe that Christ is the only Saviour and Mediator who alone has power to forgive sins on earth.

"I must also tell you of a French woman here who was converted from the Roman Catholic Church a few years ago, and is now a member of the Free Methodist Church. She is a great worker in the Church, and often testifies to the power of Christ in making repentant sinners children of God. My prayer is that many more may receive the light of the Gospel and turn from Romanism. G. M. ROACH."

The following item went the rounds of the press last month:

"There has been a wholesale conversion of the Roman Catholic inhabitants of the parish of Zaba, in Hungary, to Protestantism. The number of those who thus renounced Rome for the Protestant faith is 650. The London *Chronicle* correspondent at Vienna says that the explanation of

this colossal conversion is to be found in the new drastic law, which enacts that religious services (preaching) in Hungary must be conducted in the Hungarian language. The inhabitants of Zaba are Germans, and they have publicly stated that they prefer to enter the Protestant Church, in which divine service in German is allowed, to attending service in a language they are ignorant of."

#### BOUND VOLUMES OF THE CONVERTED CATHOLIC.

It may surprise those who read only an occasional copy of THE CONVERTED CATHOLIC to learn that the testimonies of three thousand converts from the Roman Catholic Church have been published in its pages for the last ten years. The bound volumes of the magazine containing this unique record of conversions would be a valuable acquisition to every library of Christian literature. Last month a complete set of the volumes was placed in the library of the New York Young Men's Christian Association, and the library of the association at Rahway, N. J., has also received the bound volumes. As there are only a limited number of copies of the volumes on hand, and it will soon be difficult to make up complete sets, those who wish to have them should make early application. As a record of facts, discussion and controversy relating to Romanism, with positive evangelical teaching, these volumes will be found exceedingly useful. They are handsomely bound in cloth, and will be an adornment to any library. Price, post-paid, \$1.25 each, or \$8.00 for the eight volumes when ordered together.

## PROTESTANTISM—ITS MODERN SIN.

BY JOHN BOND, A CONVERTED CATHOLIC.

## III.

CHRISTIANITY is above all a moral force. Its victories are the triumphs of peace and of truth. The watchword in the battle of Christ against corruption and error has always been charity. It was the gospel of peace, the call to repentance and the promise of forgiveness, which conquered the rude superstition of the fierce Teuton, the subtle logic of the doubting Greek, the proud prejudices of the imperious Roman, the satanic preternaturalism of mysterious Asia. Every Christian preacher from Saint Paul to Luther and from Luther to the modern defender of the Gospel has fought and won with the weapons of the Spirit. During its entire organized existence Protestantism has been the very embodiment of the ethics and the spirit of Christianity. Protestantism has never been guilty of an attempt to convert the religion of Christ into a political force. The history of Romanism is made up of the records of the successes and the failures of this attempt. Romanism and Popery are always striving after worldly power. Like Pilate, the semi-pagan Cæsars, of Rome, the Popes, could never understand the words of the Son of God—"My kingdom is not of this world."

The Papal-pagan Cæsarism began with the ascendancy of the see of Rome. All through the history of christendom you will find the Popes actively engaged in politics. You will find among them shrewd diplomats, men of wonderful energy and deep political understanding, masters

of the science of organization. The Popes blessed and encouraged the crusades, the most remarkable political movement in the period of the dark ages. The Popes gave the impetus to that fierce spirit of racial and political hatred, which replaced Mohammedanism with Spanish Catholicism on the Iberian peninsula. The Popes and their faithful Pretorian guard, the Jesuits, instigated the long war against the Protestants of Middle Europe. The Papacy rejoiced over the bloody faithlessness of the weakly King of France. The Papacy applauded the work of the torch and of Torquemada. In the bible of the Popes these words of the Saviour find no place: "My kingdom is not of this world."

The labor of Rome would be in vain, its political successes would be unprofitable, its wonderful organization would avail it nothing, if the Protestant Christians would only preach the Gospel of Christ and seek to extend His kingdom, which is not of this world. Protestantism will be weakened and discredited only when it remains indifferent and inactive, and in that case it deserves the deepest humiliation and the deepest disgrace. Let Rome devote itself to the pursuit of political power. Its ambition is doomed to bitter disappointment the very moment that Protestantism forgets its lukewarmness and asserts with a loud protest, that Christianity is a moral and a spiritual force. Let the Protestants preach the Gospel to the Catholics, while the agents of the Pope are flirting with the politicians

and asking for public money for their sectarian schools. Let Protestants come out boldly, let them confess their faith, which is vain if it does not protest against the falseness of Rome. Preach the Gospel to the Catholics. As God is my witness, they need it, they are willing to receive it; the harvest is ready, but the laborers are few.

Ten years ago I brooded in the cell of a monastery, fasting and scourging myself, praying to creatures and bowing down before graven images. In this great Protestant country there was no one to show me my errors. No one told me of the Gospel. The infinitely good and merciful God deigned to open my eyes Himself and He led me out of the prison of darkness. Then I floundered about in the pool of indifference and agnosticism. I knew Latin and Greek and Hebrew; I knew all about the logic, the dogmas and the morals of Rome; I had read the lives of the Saints and a hundred books on asceticism; but I knew not the simple way of salvation through Christ alone. In this grand Republic which boasts of its Protestantism, there was no one to lead me into the light, which seemed hidden from me forever. A converted Catholic priest who had struggled as I had struggled first led me into the light. Now a day does not pass but my wife and my little ones gather around me in the evening and I open the big Bible, and when I read to them I only remember the day of my salvation, and I forget that but ten brief years ago Rome owned me as her slave. The picture of the young monk with his long black garb, his scapulars and rosaries and holy medals seems like a frightening dream of the past.

### The Pope's Scapegrace Nephew.

Under this heading the following item, taken from an English paper, appeared in the *New York Sun* April 6:

"Count Camillo Pecci, the Pope's nephew, has caused his holiness much trouble. He has lost very heavy sums of money at play, was said to be connected with Monsignor Folchi's doubtful affair about the Peter's Pence, and was obliged to leave Rome in his uncle's disgrace. He is now at Cuba, and, though he telegraphed for forgiveness to his holiness on the occasion of the latter's jubilee, he yet remains in disgrace."

It will be remembered that last winter the *Sun* threw open its columns to the friends of Archbishop Corrigan in the controversy that raged about the appointment of Monsignor Satolli as Papal Delegate and that it was favorable to Corrigan and opposed to Satolli. After it had printed a dozen letters on the subject it suddenly announced that its columns were closed against further discussion. Satolli had been appointed Delegate with full powers, and Corrigan was threatened with deposition if further opposition was manifested. In their hearts the Corrigan party, which includes the Jesuits, feel great resentment, but they dare not openly declare their sentiments. The question now that troubles the loyal Roman Catholics is, whether the publication of this item that reflects on the Pope's nephew is not the continuation of the opposition to the Pope and the party represented by Satolli, Gibbons and Ireland? The Jesuits are cunning and vindictive, and it is expected that by their hand there will be other developments in this matter before long.

## THE POPE'S SOLILOQUY.

ATTER Pope Leo XIII. had created fourteen new cardinals last January he began preparation for his Episcopal Jubilee, the greatest event in his life next to that of his elevation to the Papal chair. The celebration took place in February in St. Peter's Rome, where 60,000 people assembled to do him reverence. He was borne aloft in his royal chair and carried into the great church while the multitude prostrated themselves in adoration. He celebrated mass at the high altar, that is, he brought down Christ from his place in heaven and by the magical words "*Hoc est enim corpus meum*" made him assume the form of a wafer. The people were indifferent to the supposed presence of the Son of God, but they were enthusiastic in their hosannas to the feeble old man who calls himself the vicar of Christ.

The celebration of the Jubilee continued for weeks, and the offerings to the Pope from his faithful subjects of all countries who had made a pilgrimage to Rome amounted to \$2,000,000 in money and presents. There was no pilgrimage from the United States, as the quarrels of the bishops and priests over Satolli's appointment and the school question was too recent to allow them play the part of hypocrites successfully. The English and Irish pilgrims were there in full force, headed by the Duke of Norfolk, whose personal gift to the Pope was a check for \$200,000.

"I am weary of all this ceremony and parade," said the Pope to himself when alone after the departure of the pilgrims. "What does all this profit an old man like me? I know I must have appeared ridiculous when carried

in my chair on the shoulders of men through St. Peter's, and the thought occurred to me that if they had stumbled I should have been dashed to pieces. I looked like a god in my gorgeous robes and triple crown decked with jewels, and I suppose some of the spectators imagined that I possessed divine attributes. My predecessors, the imperial rulers of Rome, had divine honors paid to them and were saluted as gods; but they were pagans, and no comparison should be made between them and us. I know that our ceremonies resemble theirs in many respects and the homage paid to me is similar to that which was offered to the emperors. But I would fain believe it is more sincere. I have no temporal kingdom as they had, but I have a spiritual kingdom they never dreamed of. Those pilgrims at my Jubilee represented 200,000,000 souls who believe they cannot go to heaven when they die unless they have my permission. I create bishops and they ordain priests who forgive the sins of the people, and the forgiven sinner has a right to enter heaven. That's good logic. Of course we keep the souls in purgatory as long as we please—until the last farthing for masses is paid; but that is business, and no one who believes in our power has a right to complain. If the pilgrims at my Jubilee should think me worthy of divine honor like the emperors of old, it is best for the interests of the Church to let them continue in their belief. As an individual when I am talking to myself in this manner I might have a different opinion, but it would avail me nothing to entertain other thoughts than

those which constitute the mind of the church. And yet I cannot but remember the life on earth of Him whose vicar I am supposed to be. He had not a place whereon to lay His head, while I have the largest and most sumptuous palace in the world, surpassing in splendor the gorgeousness of oriental harems—no, not harems; I should not have said that, for we are all celibates in the Vatican, or we are supposed to be, which is the same thing in our theology. The pilgrims admired the wonders of the Vatican and the glories of St. Peter's and expressed their astonishment that amid such surroundings I should be so plain and unostentatious in private life. Some of them, doubtless, thought my chief object in life was to sit on a throne and dictate orders to the cardinals, bishops and priests throughout the world for the regulation of the affairs of the Church. They have been accustomed to hear their pastors in their local churches say, The Pope has declared thus and so, and what he says is the command of God. If you believe what God says you must believe the word of the Pope, who is His sole representative on earth. That is sound doctrine and my priests are faithful in proclaiming it, and I reward each of them in proportion as he emphasizes this cardinal point of the faith of my Church. Of course when talking to Protestants they tickle their ears by saying it is only when I am speaking *ex-cathedra* that I am infallible—like and equal to God in this divine attribute. When the Church only was infallible it was supposed to be guided by the Holy Ghost, but now I am formally declared by the Vatican Council to be infallible in my own

person as the head of the Church, and whatever I say or do as such has the same influence and authority as if it were the act or word of God.

"And there is where my good faithful subjects make a mistake, imagining that I am constantly on my high chair or throne dictating encyclicals and infallible decrees. Dear me, if they only knew that I have to dress and undress, eat and drink, and rest and sleep, like any common mortal, I fear they would understand the difference between Almighty God and myself, and not pay me the reverence and adoration they now render to 'His Holiness.' But it is best for the interests of the Church that they should continue in their ignorance. That fellow McGlynn used to say in New York that he hoped to see a Pope some day walking down Broadway dressed in a frock coat and a stove pipe hat, with an umbrella under his arm. I have no doubt whatever but Cardinal Gibbons, Archbishop Ireland and other 'liberal Catholics' like them entertain the same sentiments. If Gibbons should be elected Pope after me, no one knows what he might do. The Americans are a people without traditions, and as the whole structure of my Church is built on tradition, there is no precedent in their history by which I could gauge the probable action of a man from that country. I must get more information from Satolli about America. He has cut a striking and picturesque figure in exploiting our 'liberal policy' in that country, and he will be more successful now that I have sent Sbarretti and Papi as auditor and secretary to co-operate with him." Here the Pope was disturbed by intrusive pilgrims.

## THE POWER OF ROMAN PRIESTS TO FORGIVE SINS.

BY JAMES A. O'CONNOR.

WHEN conducting the services last January in Vineland, N. J., on the invitation of the pastors of the Presbyterian, Methodist, Congregational and Baptist churches, I was asked many questions at the afternoon conferences that could be satisfactorily answered only by a discourse of an hour's length devoted to each subject. As the Bible readings occupied the greater part of each conference, only a brief reply could be made to such questions. Among other topics on which information was sought was the power claimed by all Roman Catholic priests to forgive sins and thereby satisfy the divine justice and reconcile the repentant sinner to the God whom he had offended. I had explained from the Scriptures the priesthood of Christ, the great High Priest of our salvation, who had offered himself on Calvary as the sacrifice for our sins and who possessed all power in heaven and on earth for our forgiveness, redemption and reconciliation. The question then arose, if Christ alone had such power how could the Roman Catholic priests claim that they had similar power? The answer was that their pretensions were based on the words of our Lord addressed to His disciples—"Whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained." "By those words," says the Council of Trent, "the power of forgiving and retaining sins was communicated to the Apostles and their successors." (Canons and Decrees of the Council of Trent. Ses-

sion XIV., held November 25, 1551, under Pope Julius III.) Intelligent Roman Catholics who mingle with Protestants and seek admission to refined society deny that their priests have the power to forgive sins, and endeavor to explain the absolution pronounced by the priest as declaratory, intercessory or mediatorial. Some who are not well instructed in their own religion believe this in good faith; but others are ashamed to acknowledge that their priests, who may be notoriously unfit for decent society, have the power to forgive the sins of respectable people like themselves.

"I don't believe the priest has the power to forgive me when I go to confession to him," a bright Roman Catholic girl will say in the society of her Protestant friends. "I have been often to confession," said a Roman Catholic of Berea, Ohio, to the writer when holding evangelistic meetings there last February—"I have been often to confession, and until I heard you preaching I never thought the priest had power to forgive my sins. Now since you have made it clear to me that every priest claims such power I shall never confess to a priest again, but to God alone."

The Council of Trent, the Vatican Council and all Roman Catholic theologians declare that priests have power to forgive sins. The best illustration of this dogma of the Roman Church is found in the works of St. Alphonsus Liguori, the founder of the Redemptorist Order, which Rev. Michael Muller, C. SS. R., has followed in his book on "The Catholic

Priesthood." It is commended as "sound in doctrine" by Cardinal Gibbons and every Roman bishop in the United States.

I will give Father Muller the opportunity to speak for himself and for the whole Roman Catholic Church in the following long extracts from the latest edition of his work: "The Catholic Priesthood," 2 vols., pages 514, 884, published by Benziger Brothers, New York, "Printers to the Apostoic See." In the third chapter of Vol. I., entitled "Dignity of the Priest—His Power over Christ's Mystic Body—Over the Faithful," pages 46 and following, Father Muller says:

"As Jesus Christ does not wish to enter souls as long as they are in mortal sin, the great power of the priests to change bread and wine into Christ's body and blood would be of little avail to the greater part of mankind, had not Christ given them another power, namely that of forgiving sins by means of the sacraments, especially by the sacraments of baptism and penance. 'Go,' said He to the apostles and priests; 'baptize mankind in the name of the Father, and of the Son, and of the Holy Ghost,' "Whose sins you shall forgive, they are forgiven them." (Matt 18: 19; John 20: 23.) This power is given to priests to free men from their sins, and prepare them for this wonderful union with Christ in holy communion. But what does it mean to have the power of forgiving, of destroying sin? Sin is so great an evil, that, were all the men on earth, were all the saints and angels of heaven, to perform the most rigorous penances; were they to sacrifice everything for the love of God, yet, with all their good works,

they would not be able to blot out a single sin. Nay, even the fierce fires of hell, though burning throughout all eternity, can never destroy a single mortal sin. The power of removing mountains is indeed a great power, but the power of removing sin from the soul is far greater. The power to raise the dead to life is wonderful, but the power to raise the dead soul to life is still more wonderful. To have the power to create new worlds is to partake of God's own omnipotence; but to have the power of forgiving, of destroying sin, is to hold the very place of God himself—it is to perform one of the greatest works of God's almighty power.

Let us take a man who, of his own free-will, has made himself a slave of sin, a slave of the devil. Who shall free him from this shameful bondage? Shall we call upon the angels and saints of heaven? The saints of heaven are the friends of God, and God honors them by hearing their prayers. They may pray for the sinner, they may obtain for him innumerable graces, but they cannot free him from one single sin.

Shall we call upon his guardian-angel? The guardian-angel may warn the sinner, he may assist him, he may urge him to do penance, but the guardian-angel cannot free him from the chains of sin.

Shall we call upon St. Michael? St. Michael is most powerful; he is the prince of the heavenly hosts; he has conquered Satan and his hellish crew. He can compel the evil spirits to flee away from the sinner, but he cannot free that sinner from a single sin.

Shall we, then, call upon the blessed

Virgin Mary herself? The blessed Virgin is the mother of God; she is queen of angels and of men; her very name is the terror of hell. She can pray for the sinner, and her prayers are all-powerful with God, but she cannot forgive a single sin; no, not even a single venial sin.

Seek where you will, throughout heaven and earth, and you will find but one created being who can forgive the sinner, who can free him from the chains of sin and hell, and that extraordinary being is the *priest*, the Catholic priest. "Who but God can forgive sins?" was the question which the Pharisees sneeringly asked. "Who but God can forgive sins?" cry the Pharisees of the present day, and we answer: There is a man on earth that can forgive sins, and *that man* is the Catholic priest.

Yes, the priest not only declares that the sinner is forgiven; he *really* forgives him. The priest raises his hand, he pronounces the words of absolution, and quick as a flash of light the chains of hell are burst asunder, and the sinner becomes a child of God. So great is the power of the priest that the judgments of heaven itself are subject to his decision; the priest absolves on earth, and God absolves in heaven. "Whosoever thou shalt bind on earth, shall be bound also in heaven; and whosoever thou shalt loose on earth, shall be loosed also in heaven." These are the ever-memorable words which Jesus Christ addressed to the Apostles and their successors in the priesthood.

Suppose that our Saviour himself were to appear here in his human form among us; suppose he were to

enter one of the confessional for the same purpose. Suppose that two sinners go to confession, both equally disposed, equally contrite. Let one of these go to the priest, and the other to the Saviour himself. Now, our Lord Jesus Christ says to the sinner that comes to him, "I absolve thee from thy sins," and the priest says to the sinner that goes to him, "I absolve thee from thy sins." Now, the absolution of the priest will be just as valid, just as powerful, as the absolution of Jesus Christ himself. The sinner who goes to the priest to confession, will be just as well absolved as the sinner who goes to our Blessed Lord himself.

At the end of the world Jesus Christ shall judge all men himself, "for the Father judges no one, but He has left all judgment to His divine Son;" but as long as this world lasts Jesus Christ has left all judgment to his friends. He has vested them with His own authority, with His own power: "He that heareth you," He says, "heareth me." He has given them His own divine spirit: "Receive ye the Holy Ghost; whosoever sins you shall forgive, they are forgiven, and whosoever sins you shall retain, they are retained."

The priest is the ambassador, the plenipotentiary, of God. He is the co-operater, the assistant, of God in the great work of redemption. This is no exaggeration, it is the inspired language of the apostle: "*Dei adjutores sumus.*" (1 Cor. 3): "We are the co operators, the assistants of God." It is to the priest that God speaks, when he says: "Judge between me and my people;" "*Judica inter me et vineam meam.*" (Isa. 5) "This

man," says God, speaking to the priest, "this man is a sinner; he has offended me grievously, I could judge him myself, but I leave this judgment to your decision. I shall forgive him as soon as you grant him forgiveness. He is my enemy, but I shall admit him to my friendship as soon as you declare him worthy. I shall open the gates of heaven to him as soon as you free him from the chains of sin and hell."

"*Si habes brachium sicut Deus,*" asks God of Job, "*et si voce simili tonast*" (xl, 4) Hast thou an arm like God? Hast thou like him a voice of thunder? Yea, Lord, the priest can answer; when I forgive sin, my arm is strong like thine, for I break the chain of sin. My voice thunders like thine, for it bursts the fetters of hell; my voice changes thine enemy into thy friend; it transforms the slave of hell into an heir of heaven.

The power of forgiving sins surpasses that of any created being, either in heaven or on earth. An earthly judge has great power, yet he can only declare one innocent who has been falsely accused, but the Catholic priest has power to restore to innocence even those who are guilty.

The kings of the earth are powerful, yet their power extends only over a few countries, while the power of the priest extends over the whole earth. His power reaches to the highest heavens; it penetrates even to the very gates of hell. The treasures of kings are silver and gold—perishable metals; but the treasures of the priest are the imperishable merits and graces of our Lord Jesus Christ. Kings have power only over the bodies of men; but priests have power over their souls.

Kings have power only over their subjects; but kings and emperors themselves are subject to the priest. From him they receive not only the light of faith, but also the pardon of their sins by the grace of God. Kings have power to open and close the prison gates of earth; but the priest has power to open and to close the gates of heaven and hell. His power is felt in heaven; he opens its gates to the elect. His power is felt in hell; he snatches from its jaws its unhappy victims. His power is felt in purgatory; he consols and delivers its inmates from their fiery dungeon.

As our Lord has given power to the priest to free from sin the souls of men by applying to them the merits of redemption, need we wonder that he has also given the priest the power to free certain creatures on earth from the curse of sin, by applying to them the blessings of the Redemption? "Every creature," says St. Paul, "is sanctified by the word and by prayer." —(1 Tim. 4: 5.)

Need we wonder that God gave the priest the power to cast out devils, and to keep the evil spirits from harming us? "And calling together the twelve Apostles," says St. Luke, 9: 1, "he gave them power and authority over all devils." There is a king, possessed by an evil spirit. Now there is not a king or ruler on earth who has the power to deliver him; yet this wondrous power has been granted to the priest. There is a house haunted, a family tormented by evil spirits. Now there is no power on earth, neither the power of science nor the power of armies, that can expel these evil spirits. This supernatural power belongs to the priest alone.

## ROMANISM DOMINANT IN NEW ENGLAND.

THE present religious condition of New England is shown by the United States Census to be largely Roman Catholic. In its leading editorial the *New York Independent*, April 6, 1893, gives the religious statistics of the six New England States under the startling heading of—

**CATHOLIC NEW ENGLAND**

We reproduce the greater part of the article :

"The Roman Church is at the front in New England, so far as numbers are concerned. This has been suspected, but not definitely known. The Census of 1890 now makes it an undeniable fact. The communicants of the Roman Catholic Church exceed in number those of all Protestant bodies combined by nearly a quarter of a million. The excess is surprisingly large.

"The following table gives the figures for the six States, according to the Census returns for 1890:

	Catholic communi- cants.	Protestant communi- cants.
Maine.....	57,548	102,161
New Hampshire.....	39,920	63,021
Vermont.....	42,810	63,505
Massachusetts.....	615,072	327,721
Rhode Island.....	96,825	51,183
Connecticut.....	152,945	156,396
	1,005,120	763,987

"It will be observed that while the Catholics usually give 'population,' which includes all baptized adherents, whether adults or infants, the table reports communicants. This means that no baptized Catholics are counted except those who have been admitted to communion. The age at which

children are allowed to make their first communion varies from nine to eleven, according to Catholic authorities. Catholic communicants practically include all baptized Catholics above those ages. It is well to keep this explanation in mind. The percentage of Catholic communicants to Catholic population is much larger than the percentage of Protestant communicants to Protestant population. The latter of course greatly outnumbers the Catholic population—probably, not less than three to one.

"Catholic communicants exceed Protestant communicants in only two of the six States—Massachusetts and Rhode Island—but the excess in each case is very large. In Massachusetts it reaches 287,000; in Rhode Island 45,000. Of course Boston and Providence are great Catholic centers. Catholics crowd to the cities. Immigration multiplies them, and immigrants are gregarious. They huddle together, and are only separated and distributed by slow and gradual processes. The population of Maine is in a large degree a rural population, with a smaller foreign element. The Protestant States are those which have the smallest proportion of foreign-born inhabitants—Maine, where they are only one in 8; Vermont, where they are one in  $7\frac{1}{2}$ ; New Hampshire, one in 5, and Connecticut, one in 4. In Rhode Island the proportion is one to  $3\frac{1}{4}$ , and in Massachusetts one to  $3\frac{1}{2}$ .

"Moreover, the great mass of foreign-born citizens in Massachusetts is made up of populations strongly Catholic

Of its 657,137 foreign born inhabitants 467,000 were born in Ireland and Canada. Of Rhode Island's 106,305 foreign-born population nearly 67,000 came from Ireland and Canada. In Connecticut, where the Catholics are only a little behind the Protestants, more than half the foreign-born are Irish and Canadians.

"But New England Catholicism is not made up wholly of foreign-born communicants. There must be numerous descendants and immigrants who adhere to the religion of their fathers. Many of these, as the Catholics themselves admit, have been lost to the Church; but of course a very large percentage are still active or nominal members. Nobody finds any evidence that the Church is winning from Protestantism. It increases first, by immigration, secondly, by natural growth of population.

"The descendants of the Puritans have not, of course, been converted to the Catholic faith. They have emigrated to the great West and to other sections in large numbers. Those who are left do not have, from various causes, so large a natural increase, as obtains among foreign populations. New England is likely, therefore, to become more predominantly Catholic."

#### Protestant Ministers Stone Blind.

The New York *Herald*, April 9, 1893, sums up the case on trial between Protestantism and Romanism in New England as follows:

"What would the Pilgrim Fathers say? Proud Puritan New England has succumbed to the sway of the occupant of the chair of St. Peter.

"The communicants of the Roman

Catholic Church, according to the government census of 1890, exceed in number those of all Protestant bodies combined by nearly a quarter of a million in the six New England States.

"The growth has been not alone along the line of immigration. Many native American families have become Catholics." [Not many; only a few.]

"That the growth of the Roman Church is to be even more rapid in the future than it has been in New England is apparent from the fact that while the Roman churches are filled to overflowing Protestant church attendance all through New England, and particularly in the country districts, is constantly falling off. Many Protestant church buildings, like many New England farms, are practically abandoned.

"While Catholicism is one and moves like an army, Protestantism has been engaged through its history in internecine strife.

"Not only from the wombs of the witches in New England have come a thousand 'isms,' but the denominations have trained their guns upon each other while the world has wondered. Even to-day there is no Protestant denomination that meets another that has not its armor on and its sword at its side.

"There can be no doubt upon the present lines of campaign but that in the near future the history of New England will repeat itself in the country at large, and that the Roman Catholic Church will be, numerically, overwhelmingly the Church of the United States.

"This result will be hastened by the revolution in progress here under Sa-

toll, in which the Catholic Church is being adjusted to American institutions and social conditions and life.

"Nothing can stay this result now but the cordial consolidation of Protestantism. The clergymen in any Protestant denomination who does not and who will not see this is stone blind."

#### Catholics Becoming Americans.

Among the eighteen candidates for the ministry in the Methodist Episcopal Church ordained by Bishop Fitzgerald at the Newark Conference in Jersey City, April 9, were some gentlemen of unmistakeable Roman Catholic origin. One, Rev. William C O'Donnell, will be mistaken for a Roman Catholic priest if he shall wear the conventional clerical garb with a round collar attachment and a clean shaven face, and he will be addressed as "Father O'Donnell" by his Roman Catholic neighbors. It is a good sign of the times when men with such names are ordained to the Methodist ministry.

Last year when visiting in the State of Maine we met several business men whose Irish patronimics had been Americanized—O'Donnell had become Donnell, O'Connor was changed into Connor and Conner, etc. One of the Governors of the State of Maine a few years ago was named Conner. His ancestors were Irish Roman Catholics with the noble name of O'Connor. But he came under American influences and the Irish and Romish elements disappeared before the light of truth.

The Maine and New Hampshire people of the last generation acted differently from those of Massachu-

sets in dealing with the immigrants who came within their borders. They were sturdy God-fearing Yankees who did not yield to the solicitations of the priests to contribute money for the erection and support of Roman Catholic churches, schools and convents, but who gave Bibles to their employees and welcomed them to their churches, with the result that thousands of these immigrants were converted from Romanism to Christianity, and their descendants are among the best of American citizens to-day. Almighty God has always blessed the circulation of His Word and the preaching of the way of salvation. The Gospel of Christ is the same yesterday to-day and forever, and whosoever believes it with sincerity and truth will be made a new creature.

#### KIND WORDS.

From the *Northwestern Christian Advocate*, January 11, 1893 :

THE CONVERTED CATHOLIC Vol. IX., containing the monthly numbers from January to December 1892, shows the progress of the work of evangelizing the Roman Catholics that the Rev. James A. O'Connor, formerly a Roman Catholic priest, has been conducting in New York for the last fourteen years. In this volume we find the record of the conversion of several priests and of hundreds of Roman Catholics who have been led to accept the Bible way of salvation. Much light is thrown on the doctrine and practices of the Roman Catholic Church, and the plans and schemes of the Roman hierarchy to gain supreme control in this country are exposed and denounced in unmeasured terms. A series of valuable articles on the Inquisition are also given. Price of volume, post paid, \$1.25.

#### FIFTY CENTS A YEAR.

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y. M. C. A. reading rooms in any city of the United States and Canada for 50 cents a year.

## MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

THE true spirit of Roman Catholicism, past and present, is most eloquently set forth in the "Cruel Persecutions of the Protestants in the Kingdom of France," a work first published by Pastor Jean Claude in London in 1707. It shows to what bloody and merciless persecutions were submitted French Protestants under the reign of the infamous, priest-ridden Louis XIV. The first American reprint of this remarkable book has just been issued by Rev. Prof. Narcisse Cyr of Boston, whose travels in Europe and special studies of the history of Protestantism in France have fitted him for such an undertaking. The book is well printed on good paper, and neatly bound. The old time style of printing has been preserved both in the spelling and in the mere typographical part, so that we have a new book printed in the quaint old style of the early part of the eighteenth century. It is a very valuable work and contains an excellent picture of Claude himself, and a very interesting sketch of the famous pastor by Mr. Cyr. It costs \$1.00, and can be had of the publisher, Prof. Narcisse Cyr, Springfield, Mass.

The *National* of Montreal, a French Roman Catholic paper, in its issue of March 3, published a long and sensational editorial entitled, "The End of a Legend." The legend in question is the assumption that the Roman clergy have always been the zealous protectors of the interests, tongue and nationality of French Canadians. The paper shows that these have had no worse enemy, ever since the conquest of

Canada by England, than the Roman hierarchy. And, referring to the approaching dedication of a monument to honor the memory of M. de Maisonneuve, the founder of Montreal, it says, after having called the clergy "traitors to the country": "We want no bishops at the foot of that monument. We want citizens only!" The Canadian crew of the "Bark of Peter" is experiencing very rough weather in these days.

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Ex-Premier Mercier of Quebec, the old friend of the Jesuits, has had a kind of change of heart lately. The hostility of the priests toward him since his political downfall has revived in him his former radicalism. In a speech delivered before the Letellier Club of Montreal Mr. Mercier said with reference to the Province of Quebec:

"Why are the French Canadians and the Catholics divided as they are in Parliament? The cause lies in the education they receive. This education is bad. It does not teach children to lift up their heads like free men. If they had been taught their rights as free men they would not await the dictations of a priest or of a bishop; they would think for themselves. Now the clergy who have led them to the battle-field about this question (the Manitoba school question) want to go back. It is time to let them know that this is a question of nationality as well as of religion. The protection of the race belongs to the fathers of this race. He who has not the courage to support a wife or raise up a family is not competent to speak when the rack is threatened."

This last thrust at clerical celibacy has caused a tremendous uproar in Quebec, coming from such an alleged friend of Rome, a Papal knight and Roman count at that. Still Mr. Mercier has not taken back the offensive words.

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Father Charles Boucher, of the French Roman Catholic Church at Fond du Lac, Wis., refused lately to admit a Grand Army of the Republic corps in his church for the funeral of one of his parishioners who was a veteran. Hence another priest, Father Keenan, in reply to an inquiry of the G. A. R. local commander, wrote in the *Fond du Lac Reporter* of March 11, that Rome was not opposed to the G. A. R., and intimated that Father Boucher had been unwise in his refusal to admit the veterans to the church. But the trouble with Boucher is that he was one of the Southern conspirators and sympathizers. It was he who kept John Surratt in his own house near Montreal and helped him to escape from Canada. Father Boucher told this himself at the trial of Surratt in Washington. See General Harris' "Assassination of Lincoln."

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The *Northwestern Congregationalist* in its issue of March 3, 1893, says this about Mexico :

"In our own highly favored land we have liberty of speech and thought and conscience, and do not interfere with those who may differ from us in their religious views. Roman Catholics can practice and preach their doctrines without molestation, and those differing from them have the same liberty. Our laws protect all alike. In Mexico, as in other countries professedly Catholic, a large majority of those

who call themselves Catholics have no religion whatever and are practically infidels. As they do not read the Bible, are not expected or permitted to do so, they know nothing of the great plan of salvation as taught in that precious Book. This condition of things makes Mexico a very difficult field. Dr. Greene says: 'The fathers and brothers of the country very generally coincide with the sentiment which I recently saw in a representative newspaper, that "the Bible had been the greatest obstacle to the civilization and progress of Mexico." They believe that Roman Catholicism is the legitimate successor to the Church of the apostles. They consider our Bible an adulteration and ourselves as impostors and believe that they have seen and known Christianity in seeing and knowing the Romish Church. And thus to-day French, German and American infidelity, including spiritualism, find nowhere a more hearty welcome or a more congenial field than in Mexico. For this reason I consider missionary work in Mexico, as in all Papal countries, more difficult than it is in pagan lands. The Gospel has not to encounter a base system of heathenism, but a shameful counterfeit of itself, a public sentiment bitterly prejudiced against it by a system worse than heathenism that has palmed itself upon the people as Christianity.'

Notwithstanding all the discouragements arising out of these hinderances to the progress of the truth, it gladdens our hearts to read how our God is blessing the labors of his faithful servants."

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Iceland, which is about the size of England and has a population of

71,000 souls, is probably the only country in the world where the Roman Church does not at present exist. All the inhabitants belong to the Danish State Lutheran Church, which is administered by one bishop and 140 ministers.

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The *Catholic Universe* of Cleveland, Ohio, reports in its issues of March 11, 18, 25 and April 1, 1893, respectively, four lectures delivered in that city by Father William McMahon. The first dealt with the massacre of the St. Bartholomew. The priest claims that Rome had nothing to do with it, and even that the Huguenots were the persecutors and oppressors of Roman Catholics! But he prudently omits the fact that Pope Gregorio XIII. had a medal struck with a picture representing an angel slaughtering the Huguenots and the Latin inscription: "Ugonotorum Strages"—"The Massacre of the Huguenots."

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The second lecture treats of Galileo and infallibility. The lecturer endeavored to prove that Rome is not the enemy of science, and that the Pope had nothing to do with the trial. But it is known now that the Pope was the president of the Congregation of the Holy Office which tried Galileo, and this Pope, Paul V., was actually present at a sitting of the Holy Office on Thursday, February 25, 1616, acted as president and sanctioned the censure reported against the astronomer's views. In the sentence delivered June 22, 1633, after the second trial, we read these words: "By command of his holiness (i. e. the Pope), etc. . . . the two propositions of the stability of the sun and

the motion of the earth were by the theological 'Qualifiers' qualified as follows: The proposition that the sun is the centre of the world, etc., . . . is absurd and false philosophically, and formally heretical because it is expressly contrary to the Holy Scriptures. The proposition that the earth is not the centre of the world, etc., . . . is equally absurd and false philosophically, and theologically considered is, at least, erroneous in the faith."

Now, if Papal infallibility is not called upon to decide in matters "formally heretical," "contrary to the Holy Scriptures" and "erroneous in the faith," as was termed Galileo's teaching, we would like to know what it is called upon to settle anyhow

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The third lecture was about infallibility itself, and the usual perverted proofs were adduced, with this remarkable closing blasphemy: "But when the Pope teaches *ex cathedra* his teachings are as true as the teachings of Christ upon the mount." . . . "He as God sitteth in the temple of God, showing himself that he is God."

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The fourth lecture is supposed to deal a fatal blow to the many "misrepresentations" of the Roman Catholic Church. One of them is that Rome worships the Virgin Mary. Still if Rome has not officially decreed that Mary is to be worshipped, she is in fact. While Christ says, "I am the door," Roman Catholics say in their litany, "Mary is the gate of heaven," Roman theologians say no one can be saved who does not pray to Mary. If Father McMahon will prove to us that we are guilty of misrepresentations we will apologize at once. J. A. D.

## ROME'S TEACHING--A CHALLENGE TO BISHOP SPALDING

BY REV. JOHN LEE, A. M. B. D., GALENA, ILLINOIS.

EVERY thoughtful observer of the times will clearly perceive that the leaders of the Roman Catholic Church in America are resolved to capture this Republic. If the Church of Rome be the Church of the living God—the Church that has neither dared to “add unto” nor “take away from” the teachings of the Holy Scriptures—then the earnest prayer that should ascend from the heart of every lover of God and humanity is that heaven may richly crown the untiring efforts of those leaders with success. The Church of Rome! What a history she has! Her methods of yesterday are not her tactics of to-day. She has her Summer School to-day; admits that from Chautauqua she got the idea, and invites the attention of her children to the commendable zeal for knowledge which the Methodists exhibit. Those whom she designates “separated” brethren to day would have fared yesterday as did John Huss. Yesterday she spoke of the “daring and malicious press;” to day she makes the press a mighty engine for the accomplishment of her purposes.

The *Catholic Citizen* of Milwaukee issued a “Catholic Truth Edition,” the object of which was, the *Citizen* states, “to reach the leaders and makers of opinion.” Among “the Protestant clergy of the Northwest” the writer received a copy of this “Catholic Truth Edition.” After reading, “The *Citizen* will be pleased to receive brief communications from any Protestant or non-Catholic reader touching his impression as to the contents of this issue,” he concluded that

“the leaders and makers of opinion” were so actively employed thinking about the World’s Fair and its possible outcome, that they would scarcely have time to pen even “brief communications,” and knowing that one communication of a respectable length would occupy the same space that several brief communications would, he wrote to the editor, sincerely thanking him for his kindness in sending him a copy of his truly enterprising paper; clearly stating “his impression as to the contents of this issue,” and briefly concluding: “If this letter, written in the spirit of love, is for any reason an undesirable communication, please do not publish extracts from it. Either publish it in full or, with the stamps I enclose, return it to me in its entirety, a rejected manuscript.” Two sentences from an editorial in a subsequent issue tell their own story:

“A Protestant minister of Galena, Illinois, takes us at our word when we offered to publish ‘brief communications’ from any Protestant reader of our Catholic Truth Edition; but his communication if published would make two columns and a half of our valuable space and he enjoins us to print the whole or nothing of it. We accede to the latter portion of his request.” If THE CONVERTED CATHOLIC feels justified in saying, “We accede to the former portion of his request,” then Bishop Spalding may yet have an opportunity of examining at his leisure the contents of “a rejected manuscript.”

In the following communication I endeavored to keep in mind the

Apostle's words, "Speaking the truth in love." Whether I have succeeded or not the readers of THE CONVERTED CATHOLIC must decide for themselves. *To the Editor of the Catholic Citizen :*

DEAR SIR :—I desire to return you my very sincere thanks for your kindness in sending me a copy of the "Catholic Truth Edition" of the *Citizen*, every page of which I have read with great interest. Fearing that this "Catholic Truth Edition" might soon be exhausted I ordered several copies for distribution among my friends immediately after reading the editorial note, "The articles contained in this issue are chosen with a view of giving Protestants who remain Protestants a correct notion of several Catholic teachings commonly misunderstood by Protestants." In reference to this special issue you say :

"This 'Catholic Truth Edition' of the *Citizen* will probably come before the eyes of *nearly thirty thousand* Protestants and non Catholics. Orders for quantities from 50 to 500 copies have come to us from all parts of the Northwest, from Texas, California, Arizona, Washington, Montana, Dakota and several of the Eastern States. We mail direct from this office hundreds of copies to the press, the clubs, the schools, the libraries and the Protestant clergy of the Northwest, our purpose being to reach the leaders and makers of opinion. There has probably never in the West been so well directed a diffusion of Catholic truth among Protestants as this issue carries with it."

I hope that "Protestants and non-Catholics," and especially my brethren, "the Protestant clergy of the Northwest," will read with especial care the

editorial, "Our Minister's Library," found on page 4 of the "Catholic Truth Edition" of your truly enterprising paper. The first paragraph is supposed to voice the experience of one who has grown weary of a series of sermons on "the errors of Romanism," and who is hungering for something else. He says :

"Our minister preaches us a sermon quite often on the errors of Romanism. He describes what the Romish Church teaches and what the benighted Romanists are silly enough to believe. Our minister knows so much about the Roman Church, and tells us so much about it, that we think we know all there is to be known about it, and really we are tired of the topic."

The writer of this communication preaches to a large congregation in the very church in which General Grant worshipped God in days gone by—the First Methodist Episcopal Church of Galena. He never took for his subject "The Roman Church," and so the remark has never yet been made to him, "Really we are tired of the topic." The theme that to him is inexhaustible is not "The Errors of Romanism," but "The Truths of Christianity." He delights in pointing his fellow-men to the Blessed One of whom Peter said : "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." He desires, however—and in this you will heartily commend him—to impart correct information concerning the teachings of the Roman Catholic Church. He never tells them what he "thinks;" never endeavors to impress them that he is "inspired on this theme;" but points out what

the Church of Rome, in her standard works, teaches. In order to do this he has "a library." It differs somewhat from the library thus described in the second and concluding paragraph of your editorial :

"Our minister has a library where he reads up for the sermon that he delivers to us on each Sabbath morning. Now it is somewhat curious, considering all our minister tells us about the Roman Church and its teachings, that he has few, if any, Romish books in his library. If he was about to preach us a sermon on Robert Elsmere, he would probably read that bulky novel through ; if he were about to expose the fallacies of Henry George he would doubtless have *Progress and Poverty* on his library shelf ; but respecting Romanism of which he talks to us year in and year out, he is wonderfully able to escape sources of accurate information. Obviously our minister must be inspired on this theme and needs not the ordinary conversance with vulgar and material facts that seems essential when his discourse relates to less important topics."

Instead of a desire "to escape sources of accurate information" "respecting Romanism," I have endeavored to *discover* "sources of accurate information," and I modestly believe I have succeeded.

Years ago I purchased in Chicago in a Roman Catholic book store, under the shadow of the great Jesuit church of that city the "complete and unabridged edition" of "Pope and Maguire's Celebrated Controversial Discussion," published by D. & J. Sadlier & Co., 31 Barclay street, New York. In this famous controversy which took place in the lecture room

of the Dublin Institution, "Infallibility" was discussed on Thursday, April 19, 1827. The celebrated Daniel O'Connell was the Roman Catholic chairman. Father Maguire, in his reply to the Protestant clergyman, Rev. Richard T. P. Pope, says :

"I may premise that the Pope's infallibility is not a doctrine of mine, nor of any Catholic ;" affirms, "No Catholic is bound to believe in the infallibility of the Pope ; and I re-assert that it does not form an article of Catholic faith ;" repudiates "the infallibility of the Pope, which my learned adversary would crush down the throats of Catholics, '*velint nolint*,' as an article of Catholic faith," and finally declares, "I am opposed to the doctrine of the Pope's infallibility. It is imposed upon me by Mr. Pope—but I have already stated that it forms no part of the doctrine of the Catholic Church, and is not received by the Catholics throughout the world." (See "Controversial Discussion," pages 46, 57, 58, 60.)

On page 4 of the "Catholic Truth Edition" of the *Citizen*, Bishop Spalding, speaking of the Roman Catholic Church, says, "She is ever the same." What does the eminent prelate mean ? Does he mean "ever the same" in doctrine ? Does he mean that infallibility was a doctrine of the Church before 1870 ? If so, how are we to understand the strong statements of Father Maguire ? If Bishop Spalding can prove that Papal infallibility, now "an article of Catholic faith to be accepted under pain of heresy," was "an article of Catholic faith" *previous to the Vatican Council*, I hold myself in readiness to follow in the footsteps of that "Methodist clergyman" who, in

the opening years of this century, the *Catholic Citizen* informs us, was so favorably impressed by "the Sulpicians at the seminary in Montreal," and so strongly convinced by "the ordinary Catholic doctrinal works" put into his hands, that he bade "a kind farewell to his Methodist brethren," was received into the Catholic Church and "became a priest." *Will the Bishop of Peoria accept this challenge?* If he refuses, that act of refusal will prove to the American people that he wisely concludes that to attempt this thing would be to attempt the impossible. If the Right Rev. Dr. J. L. Spalding succeeds in proving that Papal infallibility was a doctrine of the Roman Catholic Church before Monday, the memorable 18th of July, 1870, I will go to Peoria, humbly request the bishop to receive me into the Roman Church and fit myself for the priesthood.

In September, 1887, I received a letter from a well known clergyman, a former pastor of the church I now serve, the Rev. John H. Vincent—since then elevated to the episcopacy—requesting me to write "a tract setting forth in short paragraphs the inconsistencies of the Church of Rome in claiming infallibility, showing what different infallible Popes have said contradicting each other." Being entirely unlike the minister described in "our minister's library," who was "inspired on this theme," I felt that I stood in need of "material facts." The "facts" that I was in search of I could not obtain in America. It will not be amiss to invite the attention of Bishop Spalding to my long and arduous search for the "vulgar and material facts" establishing the recent origin of the infallibility of the Pope.

This search, ultimately crowned with success, is related in the following letter addressed to the editor of the Baltimore *Catholic Mirror*, and published in the issue of that paper for December 20, 1890:

LOCKPORT, ILL., Dec. 1, 1890.  
*To the Editor of the Catholic Mirror:*

DEAR SIR:—On page 4 of your issue of November 22, in an editorial entitled "Anti-Catholic Prejudice," the following paragraph appears:

"No educated or enlightened man will condemn the doctrines or dogmas of a religious sect without having carefully studied them. This the Catholic Church invariably does. Whenever a new heresy arises not only does she tear off its husk of truth, but she also exposes its kernel of falsehood. 'Do unto others as you would be done by' is the precept of the Man God; and yet the number of those who pass judgment upon the teachings of the Catholic Church without having as much as opened a Catholic catechism, is legion. How these individuals would clamor for fair play were a pet theory of theirs subjected to such star-chamber like proceedings."

The foregoing reference to "a Catholic catechism" brings to my remembrance an incident in connection with a very pleasant trip made to the British Isles during the past summer, which, with your kind permission, I will give to the readers of the *Mirror*. I arrived in Belfast last July at the very time when an American citizen, the Rev. Dr. John Hall of New York, was introduced to a most intellectual audience as the "foremost Irishman of the day." Taking a walk one beautiful afternoon I soon found myself in a pleasant discussion with an exceed-

ingly genial and very intelligent man, the proprietor of a second hand book store. To hold converse with this Roman Catholic gentleman was to me most refreshing. Among other books which he placed in my hands was a catechism. This was not for sale. He assured me that there were associations in connection with that copy which made it so valuable to him that gold could not purchase it. "I can very easily get you a copy of this catechism," said he, "but not of this particular edition; still more, *I am in a position to state that you cannot find a copy of this edition in the world.*" This assertion was made with an emphasis full of meaning. I visited a great many book stores, and as I left each one without even seeing a copy of the book I longed to possess, I felt that my friend was certainly "*in a position*" to speak. When I was just at the point of giving up the search in Belfast I stepped into a "shop" to buy a copy of *United Ireland* and asked the gentleman if, in his judgment, this particular catechism could be found in the city. "It is exceedingly hard, well-nigh impossible," said he, "to get a copy of the edition you want. I believe, however, that I have one, and only one copy of it. It is not here; it is at the bazar, unless it has been sold within the past twenty four hours." He described with minuteness the particular shelf on which it would be found. I then started for the bazar, found his assistant, and for a not unreasonable financial consideration became the happy possessor of Keenan's "*Controversial Catechism*," third edition, corrected by the author, thirteenth thousand, and published in 1854 by Marsh & Beattie, 13 South Hanover

street, Edinburgh. I was anxious to secure another copy of the third edition, corrected by the author, not for myself, but for the library of my *alma mater*, the Northwestern University. I failed to discover one more copy of this edition, which could not be found "in the world," in Wales; I searched for it most diligently both in Glasgow and Edinburgh, but found it not; I ransacked every second hand book store of any note in London, and was informed that for some reason or other this particular edition had completely disappeared; in no Irish city that I visited, except Belfast, could I obtain any clue to it. Perhaps some reader of the *Mirror* might ask, "Did you read with care the preface to the third edition, in which you are told, 'An edition of 3,000 copies, and one of 6,000, have been disposed of in a comparatively short time; and, as the demand continues, a third edition is now imperatively required,' and did you search for a copy of the first or second editions?" I read the preface carefully and searched the book stores thoroughly and failed to find even one copy either of the first edition, or of the second edition, or of the "very elegant American edition."

In Glasgow I purchased a copy of Keenan's "*Controversial Catechism*," new edition, year of publication not given, published by Dolman & Co., 41 Baker street, Portman square, London. Both editions, this "third edition corrected by the author" and the "new edition," contain 236 pages, and in both appear the "preface to the first edition," "preface to the second edition" and "preface to the third edition." In the preface to the second edition the author notes with

pleasure "the rapid sale of the former edition—its approbation by many clergymen in Scotland and by several in Ireland and England—the fact of its appearing in a very elegant American edition, approved by the Right Rev. Dr. Hughes of New York and by the American Catholic clergy and Catholic press ;" and in his preface to the third edition Father Keenan speaks of it "having the high approbation of Archbishop Hughes, the Right Rev Drs. Kyle and Carruthers, as well as the approval of the Right Rev. Dr. Gillis and the Right Rev. Dr. Murdoch." The episcopal approbation of the Right Rev. Drs. Kyle and Carruthers, Gillis and Murdoch, vicars-apostolic of their respective districts in Scotland, are prefixed to the "third edition, corrected by the author" and the "new edition." On page 112 of this catechism "having the high approbation of Archbishop Hughes," also of "the American Catholic clergy and Catholic press," I find in the "third edition, corrected by the author," the following question and answer :

"Q. Must not Catholics believe the Pope in himself to be infallible?

"A. This is a Protestant invention ; it is no article of the Catholic faith ; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body ; that is, by the bishops of the Church."

This question and answer do not appear in the "new edition." No footnote explains the cause of the omission. The bookseller from whom I purchased a copy of the "new edition" solemnly assured me that it was exactly the same, page for page, as the "third edition, corrected by the au-

thor." "If there were anything in the new edition," he said, "different from the third edition, it would certainly be indicated in a preface. You observe that the preface to the third edition is dated 'Dundee, Feast of All Saints, 1853.' You also observe that in the preface to the second edition the author states that he has 'made alterations and important additions.' It is very evident that if he had made any alterations or additions in this 'new edition' he would have indicated it in a preface." To this statement, apparently very reasonable, I replied : "Father Keenan died several years before Pope Pius IX. convened the Vatican Council. In connection with this new edition, the date of which, for some reason, is withheld, is there not evidence, internal evidence, that it appeared subsequent to 1870?" Having turned to page 112 of both editions, I directed his attention to the omitted question and answer in the "new edition." This intelligent Scotch Roman Catholic examined that page in both editions very carefully, then said, with considerable emphasis:

*"That is exceedingly strange. It is deception. I will certainly write to the archbishop about it."* Both catechisms have the same episcopal approbation ; in both the same prefaces appear ; both are paged alike throughout, so that from the opening page to the general index both copies are apparently identical.

At the recent session of the Rock River Conference of the Methodist Episcopal Church in Aurora I placed these two copies of Keenan's "Controversial Catechism" in the hands of several of my ministerial brethren and asked if they could detect any differ-

ence, and in every case I found they did not. The omission is managed with considerable skill. The first sentence on page 112 in both copies is alike, and the last sentence on page 113 in both copies is alike. On these pages in the "third edition" there are 86 lines of printed matter, and only 81 in the "new edition." On page 113 it is decidedly interesting to observe how much greater space there is between the last line of chapter nine and the first line of chapter ten in the "new edition" than in the "third edition." In any triangle the sum of the three angles is equal to two right-angles, but in this "Catholic Catechism" there are 52 words less on pages 112 and 113 in the "new edition" than in the "third edition." Concerning the "infallibility" of the Church a foot-note imparting information to "our Protestant brethren" appears in both editions on page 74; but concerning the "infallibility" of the Pope no foot note declaring that "this is a Protestant invention" is seen in the "new edition" on page 112.

I should thank you very sincerely if you would inform me *when, by whose order and for what reason* the question and answer referred to were omitted from the well known "Catholic Catechism" of Father Stephen Keenan. This information will be most gratefully appreciated by the undersigned, who has been not only a reader of the *Catholic Mirror* for several years, but a subscriber for it even before the "Holy Father," on July 13, 1886, sent "his Apostolic Benediction to all connected with the *Catholic Mirror*."

Yours most respectfully,  
JOHN LEE.

Permit me, dear sir, to say in conclusion that I would not have dreamed of sending you this communication if my eyes had not rested on this editorial note :

"The *Citizen* will be pleased to receive brief communications from any Protestant or non Catholic reader touching his impression as to the contents of this issue, and we urge our non-Catholic brethren to speak freely to their Catholic friends on matters suggested by the articles herein."

If this letter, written in the spirit of love, is for any reason an undesirable communication, please do not publish extracts from it. Either publish it in full or, with the stamps I enclose, return it to me in its entirety, a rejected manuscript.

Your "separated" brother,  
JOHN LEE

WE SHALL GLADLY DO SO.

Will the Editor of THE CONVERTED CATHOLIC send a copy of his excellent magazine in which "a rejected manuscript" sees the light to the Roman Catholic Bishop of Peoria? If Bishop Spalding thinks that he can prove that Papal infallibility was an article of Roman Catholic faith "to be accepted under pain of heresy" before the 18th of July, 1870, THE CONVERTED CATHOLIC will accord him a portion of its valuable space for the proof. Millions of Americans, Romanists and Protestants, will await the Bishop's proof with intense interest. J. L.

DOUAY TESTAMENTS.

Following the example of Pope Pius VII., who commanded the reading of the Bible in 1820, Pope Leo XIII. and Cardinal Gibbons have advised the Roman Catholics to read the New Testament. Copies of this Testament, well printed on good paper and bound in cloth, will be sent, post paid, for 20 cents.